

The Athenian Mercury:

Saturday, January 20. 1694.

Quest. 1. **W**hat time did Pythagoras live in, and how come he to have many Customs like to the Jews, if he learnt them not from them? and if from them, by what Means, or to which Sect did he incline?

Ans. Many Chronologists affirm that Pythagoras lived about the latter end of Cyrus's Reign; Numenius, Porphyry, and others of his Sect, tell us that he had been in India, and had there learnt many of the Jewish Opinions; and it is most probable they were those of the Essenes, because according to the Account that Porphyry, Hierocles, and some others give of their common Auditories, they were very like the Assemblies of these Jews: And Josephus says that the Essenes and Pythagoreans lived much after the same manner.

Quest. 2. Of what Original is the Imposition of Hands? was it of Divine Institution, or an Innovation only? and if it was immediately Commanded, by what Authority is it now Practised?

Ans. The Imposition of Hands was a Jewish Ceremony, which was not introduced by any Divine Law, but by Custom only, it being in general use amongst them, every time they Pray'd to God for a Blessing upon any One, after this manner, that his Power would Accompany that Person, as their Hands were laid upon his Head, and that that might be a Symbol that the Divine Power was United to him. And our Saviour followed this Custom, as he did many others of the Synagogue, either when he Blessed little Children, or Healed the Sick, always joyning Prayer to this Ceremony. It was pursuant to this Custom, and Consequently not from any Precept, that the Apostles laid their Hands on all those upon whom they Conferred the Gift of the Holy Ghost with Prayer. This was not in use only amongst the Priests, when they Admitted any one into their Number, as appears by the Example of Timothy, but the Apostles even received anew the Imposition of Hands, when they Engaged themselves in any new Design. And we think the Authority of our Saviour and his Apostles a sufficient Warrant for the Continuance of it.

Quest. 3. If Souls are Immortal, and of Infinite more Value than the whole World, and if it be (as without the least Doubt it is) the Duty of every Governour of a Family to do what he can for the Conversion and Salvation of all those that God hath set him over, and committed to his Charge and Care, then pray what do you think is the Reason that Governours of Families are so little concerned for, and do take no more Care of their Children and Servants Souls, than they do of things of no value, and as if it were not their Duty that God doth require of them, and as if they must not give an Account for them?

Ans. That the Soul of Man is Immortal, has been so long Granted not only by the Generality of Christendom, but by all the World except here and there a few such People as David speaks of, who have said in their Heart there is no God, because they're unwilling their Actions should be Judged by him; that it would be Unnecessary here to offer at a Proof, and since they are so, their Future Fate is undoubtedly of the Vastest Consequence, of which most men being being Convinced, their Carelessness proceeds from a want of due Consideration of their own Duties.

Quest. 4. Whether it is not Necessary for Governours of Families to ask themselves, what God doth require them to do for the Souls he hath committed to their Charge and Care? and whether they can do no more for them than they have done, or now do?

Ans. Masters of Families shall certainly be accountable for all irreligious and vicious Practices Committed by those under their Care, if they do not do their utmost to Discourage and prevent such Courses, and therefore they are not a little Concerned in the Examination of this Duty; tho' most men are too Remiss in it, and apt to think (or not think at all) that if their Children and Servants do their own business, and keep from injuring their Neighbours, they are not obliged to examine farther; but they may assure themselves God Almighty requires more at their hands, and if they do not take Care of their Souls while under their charge, they shall one day sadly account for it.

Quest. 5. Whether that Person can be a real Christian that doth not do what he can for the Conversion and Salvation of others? and if a Religious Man always endeavours to be an Instrument of making others so, then are not those excluded that Number who do not do their utmost to promote the Salvation of others?

Ans. No: For he does not believe his Saviour, from whom we derive that Name; for the Blessed Jesus has said, *Whoever saves a Soul, hides a multitude of Sins*; and again, *He that keeps his Commandments, and teaches Men so to do, shall be great in the Kingdom of Heaven*.

Quest. 6. Whether the Conscientious performance of this Duty would not be much for the Glory of God and the Credit of the Gospel? and whether the Neglect of this Duty is not a great sin, and a Cause of much Dishonour to God and the Christian Religion?

Ans. Yes, since the great Cause that so many Youths are Debauched, is either thro' the ill Examples or Negligence of those under whom they are Educated, which unhappy consequence is not only destructive to Manners, but also it impoverishes the Common-wealth, for Idleness and Ill Courses have been the Ruine of many Families: And on the contrary, if this Means were taken for the Propagation of Virtue, the happy Effects would soon be found.

Quest. 7. I am Melancholly, and apt to have so mean an Opinion of my self as dispirits me in my Business, thinking I cannot do it so well as others, and that I am despised by other men, which does in some measure render me incapable of doing it, and backward to engage in it; but whenever I am a little Admir'd and Commended by others, and can conceive a good Opinion of my self, these things do elevate and improve me, that I am forward to Engage in Business, and active when I undertake it, and perhaps do it as well as other men: Query, Whether the good Opinion I now and then have of my self, and the Satisfaction I find in the Applause of others, be from Pride? and whether it be lawful to act from these Principles, or I should (which I cannot otherwise help) suffer my Distrust and Melancholly to sink me into Sloth and utter Neglect of my self?

Ans. Your inordinate desire of the good Opinion of others proceeds partly from Pride, and partly from Folly: From the first, because it seems you so much Value your self, that except you meet with your due Praise, you scorn to oblige the World by acting reasonable; and from the second, because a wise Man esteems things as they really are, and is not to be byassed by so empty a thing as Popular Applause: But since 'tis as it is, you must e'ne like the Physician make Physick of Poyson, and 'till you know how to make a better Judgment of things, let your Weakness be as usefull as possible, for 'twill be much more profitable and lawful for you to do your Business, tho' under these Inconveniences,

niencies, than wholly to Neglect it, by endeavouring to remedy the former, since that would be avoiding a less to fall into a greater Evil.

Quest. 8. *We are two or three of us that are desirous to Learn the French Tongue, and not knowing how better to be resolv'd, beg your Advice, what Method to take in order to the attaining of it, and what Books are most proper?*

Ans. Get some Master who has been Educated in such parts of France where they speak most correctly, the nearer the Court the better, for such a one is most probable to Pronounce well, whose Tuition you ought to keep to two or three months at least, and in that time you'll understand as much of the pronunciation as with continual practice will be requisite for you. We look upon Mieg's Grammer to be the best, and his Dictionary is absolutely Necessary, and to Translate every day a page out of some modern History, Treatise of Morality, or little Novel, in which two last you will find most diversity of Words and Phrases, but for their Poetry 'tis a little too hard for Beginners. This Method, with continual Conversation, if it may be had, will prove successful in a short time.

Quest. 9. *A Neighbour of mine under my Care, has frequently received the Communion from me, I not doubting but the said Person was Initiated first into Christs Church by Baptism; but finding now that the same person being born of such Parents as are commonly called Quakers, I perceive he never was Baptized, wherefore I desire to know whether the person ought not now (notwithstanding his having partaken of the Communion) to be Baptized?*

Ans. Yes undoubtedly, for tho' Baptism ought to have preceeded, it is no reason that it should be wholly neglected, because it has for such a time been so: And it being an express duty to be Baptized, and the first profession we ought to make of our Christianity, yet where an Omission has been in Adult Persons thro' the mistake of the Parents, or in those that are grown up thro' their Misinformation, they are highly obliged to examine into it, and be Baptized with all speed, tho' they may have performed all the other Duties commanded.

Quest. 10. *Whether an Infant that is Baptized in every thing according to the Baptism of the Church of England, only by a pretended Divine, such as has not been Ordained at all, ought not upon this Discovery to be Re-baptized?*

Ans. No: For tho' such things ought not to be, yet when they are done, they are valid.

Quest. 11. *A very Melancholy young Man, living soberly without committing any gross sin, being pretty low in the World, intends to go into the Army, with a design to be Killed, or become a great Man, because he thinks that if he liveth longer, he shall commit more sins; is not such a design as this very wicked? he'll be wholly determined by you, and will be unsatisfied till you give an Answer?*

Ans. Well, then it seems he'll be contented to sin on, if Greatness and Honour can be procured; so that he rather goes to a

void Poverty than the Opportunities of Vice and Folly; and 'tis not impossible but a desperate Man may get something by the bargain; nor is it any disgraceful way for a Man to endeavour to raise himself, though the most Noble and Warrantable Cause for engaging in such a Design, is the Defence of his Liberty and Religion.

Advertisements.

✧ **T**he True and Perfect Narrative, of the Miraculous Cure of Mrs. Savage's CROOKED HAND, will be speedily Publish'd by John Dunton and John Harris, Attested by her Husband and several Credible Persons; all other Papers that are Publish'd relating to this Affair are imperfect, and against the Consent of Mr. Savage.

✧ **T**he COMPLEAT LIBRARY for December is now Publish'd, containing an Historical Account of the Choicest Books newly printed in England and the Foreign Journals; as also The State of Learning in the World: To be Continued Monthly. This Journal for December concludes the SECOND VOLUME: To which is added two Alphabetical Tables, the one of the Books and the other of the Matters. — The Compleat Library for January is now in the Press, and at the end of every twelve Months (which shall contain an Account of all the Valuable Books publish'd from time to time, and shall conclude each Volume) there shall be added two Alphabetical Tables.

✧ **W**hereas Sir James Montgummary with two Soldiers that stood at Mr. William Sutton's House in Berwick-street near St. Anns Church, made their Escape on the 16th. of this Instant January, whoever shall discover the said Sir James Montgummary, shall have 20 l. Reward, and for Thomas Smith and Charles Mock-cloth shall have 5 l. for each, paid by the said Mr. Sutton.

✧ **E**lixir Magnum Stomachicum: Or, the great Cordial Elixir for the Stomach; of a delicate Flavour, and pleasant bitterish Taste: Not Rurging, but Cordial only; to be drunk at any time, (but especially in a Morning) in any Liquor, as Ale, Tea, Mum, Canary, White-Wine, A Dram of Brandy, &c. It makes the best Purl in the World in Ale, and Purl Royal in Sack, and in Tea, &c. very pleasant and wholesome, giving each of them a fragrant smell and taste, far exceeding Purl made of Wormwood, which (being so hot and drying) spoils the Sighs, dulls the Brain, and dries up the Blood: This having the Quintessence of all the Ingredients of the bitter Draught (so much in use) in it, with many other excellent Stomachicks and Antiscorbuticks brought into so small a quantity, as that 30 or 40 Drops is a Dose; you may make it in an instant your self, in any of the aforesaid Liquors, but White-wine or Tea best, and it much surpasses the common Bitter Potion in pleasantness and virtue: This procures a good Appetite, helps Digestion and all Indispositions of the Stomach, or Sicknes, Loathing, Nauseousness (especially after a Surfeit or hard Drinking) strengthening it wonderfully, expels all Wind, purifies the Blood, and destroys the Scourvy beyond any Medicine known, with 3 or 4 Virtues more mentioned in the Bills sold with it, as its excellent use for those that Travel by Sea or Land, &c. to which Bills I refer you, to be had Gratis at the places where 'tis sold. Price One Shilling each Bottle.

'Tis Sold by John Dunton at the Raven in the Poultry; and at these Coffee-houses, Viz. Symonds-Inn in Chancery-Lane, at Vigners in the Old Pallace-Yard, Westminster, Victualling Office at Tower-Hill, Mans at Charing-Cross, Essex at Whitechappel, North's in King-street by Guild-Hall, Richard's at Temple-bar, Smythers in Thames-street, Will's in Covent Garden, Blacketts at Spittle-fields, Wells at the Postern in Aldermanbury, John's in Fuller's Rents, Buckeridge's without Aldersgate, Hamet's on London-bridge, Brown's at Wapping Old-stairs, John's by the Kings-bench, Smith's at Lambeth, by the Church, by Mr. W. Collet. Fun. near the Hermitage, Tobacco-nist; Mr. Levington, Fruiterer at the Royal Exchange, and Tho. Howkins in George-yard in Lombard-street; the Author having appointed him, only (beside himself) to Sell it Wholesale, any Person wanting it to Dispose of or Sell again, may be there furnished, with Allowance for selling. 'Tis sold by some One Book-seller in most of the Cities, and in many great Towns in England.